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764 565 burial as unhygienic. The commoners always buried their dead simply. Funeral feast costs often bankrupted the relatives of the radja. I must find out how the funerals are run now. Perhaps they merely bury the dead. I remember that I heard one fellow call the tombs in the plaza "old" ones.

776 They knew about nitu and dewa and moyang, and there must be plenty of pagan beliefs here, even among the Catholics.

872 [797] There is a mission school here in the kampong. The assistant has finished five grades of schooling in Ndona.

291 178 The clothes here consist of a sarong for the men (old style) although this is changing fast, a sloppy sarong worn even up to the shoulders for women, and a closed, v-neck blouse, also [302] worn by the women. The latter have a peculiar topknot coiffure. The sarongs are made by women, 286 531 and many people are presently weaving on back bar looms. The colors are mainly bluish and the designs are mostly small.

527 124 Tomorrow is the Flag Day of the Republic, and I will instruct the assistant in the pasanggrahan. Sunday I will explore the kampong. As usual, they have a holiday whenever there is the slightest excuse for one.

622 One thing I did not ask about, but which I must find out about later, is how the kepala kampong is elected or chosen.

693 624 622 565 Also I forgot to say that there were some remarks about how, in an adat case, where the four mosa laki are judges, the kepala kampong may "mix in" but may not judge. Also, he may mix in only if he is of the bangsawan. This evidently means that some kepala kampongs are bangsawan and others are not. I must get this kepala kampong picture straight.

614 The main suku in Watu Roga is Wanda, and the main one in Roworeke is Odja. Aside from the

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000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale (sleeping bench) under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[417] other on the other. There is no partition. This
364 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
797 what the mission does. It keeps the kampong
● 872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamië, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
144 side, although the racial mixture is about the
142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.

[249] Cotton is grown locally and is pressed and
286 spun here. They spin thread on wheels as in Ende,
531 and also can spin with a spindle as they walk along. They weave on the regular horizontal back-bar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
304 few old people, it seems especially the women, have a little tattooing, and the guru says this

000 trols this atomism.

124 212 115 The next day we went to the kampong, stopping at Mudakaputu, and Watuwiti, and other places on the way. These all seemed less good than Wailolong. For example, Riangkamië had only two suku; others had none or only one korke, etc. At Leloba, the guru had another guru with him, and said that we must use him as he was not so good at writing. Then I asked about whether or not it might not be a good idea to use an assistant who lives in Wailolong, but they said nobody there can write well because most of them have attended only three grades of schooling. Then we went to the district chief, the kakang, who was formerly in Boschwesen, and who is a man with good authority. He said he would order the Wailolong folk to help and would put at my disposal a lad from Wailolong. Also, he said he would order them to let us use one of the rumah pemuda, or boys' houses, in Wailolong. We talked at length about the situation and it seems that there are really no people in Wailolong who are able to write well.

773 178 ●872 We talked about the way the old stories are dying out and the young people won't listen any more. The guru Roy and a few old men only are the ones who know very much. The guru is the best, and he knows all of the ancestors back for nineteen generations. He also complained about how the schools do not have books about Indonesia and the local affairs, but rather about Europe, which the children cannot understand.

632 622 693 614 We had taken in the jeep a lot of kepala suku and kepala kampong of Wailolong to the kakang where they were to have a case hearing. It is evidently a case concerned with marriage. The kepala suku are clearly old style fellows. Several [30] of the old men had long hair and necklaces and one had a tattoo on his chest. The kakang gave a 614 speech ordering them to help us. Then we went to

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614 happened is that as the va'u became larger and
582 spread out, even over the whole gelarang,
178 exogamy became more difficult, and also the relationships linking the individuals in this area became more and more distant. Thus they gradually began to disregard clan exogamy. Indeed, since the whole gelarang Weol is nearly all one clan, I can see the point.

582 One must marry a mother's brother's daughter
797 (see later). But it is taboo to marry a father's
177 sister's daughter or parallel cousins. The as-
[124] sistant uses standard anthropological symbols, showing the effect of having worked with van Bekkum. The priests try to discourage mother's brother's daughter marriages, but they always give dispensation. Thus they are less harsh in this matter than they are in Larantuka. I get the idea that the priests here are less firm regarding the old adat in general than in Larantuka. This is probably because it is a relatively new field, and the Catholics go slowly and gradually in destroying what is old. The dodge they use here is special dispensation. This is weird stuff in regard to acculturation.

583 The bride price is paid in buffaloes and
231 horses only, except for money. The return gift,
301 which is not nearly so large as the bride price, is in ornaments, and is given by the girl's
842 family to the boy's. The people want children
611 of both sexes, as they want the price for the
583 girls, and the boys to carry on the line. If
591 the family consists of girls only, the people
614 say that the parents have no children. There is no real ambil anak here. A man lives with his wife's family until the bride price is paid. This may take ten years or he may never pay the bride price, but the children belong to his va'u. Thus there is matrilocal residence although descent is patrilineal.

872 A school was started in Tjantjar only two and
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[Pastor at Ruteng; see also bibliography, cat. 113 - Analyst]

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872 one-half years ago. Children of, for example,
[177] fifteen can't enter this school because they
are too old. This is a big reason why there is
less acculturation here than in Larantuka.
624 Also, Larantuka has lost the power of adat
622 chiefs to a greater degree, as has Ende. Here
177 they still are the most powerful leaders, and
even the kepala kampong are of the tuan tanah
family. This is clearly the area of least ac-
culturation, although in agriculture and tech-
nology they are just as advanced if not more so
than in the other areas. For example, witness
the wooden houses. But adat is stronger here,
and the mother's brother's daughter marriage
still stands. The priests still compromise
527 more with the old. There are many many feasts.
574 There are feasts at birth, death, marriage, if
796 there are many children, at planting, at har-
756 vest, when a new garden is made, when a new
755 house is erected, and on many other occasions.
Some of these are large and some are small.
Some are for the family, and some are celebrated
by larger units. Some are celebrated by the
entire kampong. The biggest is perhaps the
cleansing of the kampong ceremony. The medi-
cine man, mbako decided when one is needed.
Thus he says there is a lot of illness, etc.,
and it is time they had a "tjutji kampong."

756 There is at least one mbako in each kampong,
609 and some kampongs have more. He learns his
trade from his father, but there are cases where
such succession is not followed. There is one
in Weol. However, they will never tell an out-
sider who the mbako is. He is secret. They all
know who he is. However, even during a rite,
he keeps in the background so that he can be
kept hidden. Query: Is this because of the
fear of the mission or the government or what?
I couldn't get much about the latter, but I
will try later. This is amazing!

574 He furnished us with fair food, rice and chicken, and coffee, and then fixed up the beds without mosquito nets in one room. The son of
●872 the mandur of the pasanggrahan of Badjawa was with us, on his way to school in Ende, and he had a little packet of clothes, a canteen and a ukulele. The latter was in sad condition.
484 He slept on the floor on a mat. The next morning we just about made it across the river with our goods lifted by the men in order to lighten the jeep. This was a hard experience, and we decided to make the western run only once
132 more, at the end. This rainy season is too hard here and it is dangerous because there is always a risk of delay from floods or landslides. Ende seemed luxurious after this run to the west.

324 The assistant was in Ende for a tax meeting of kapitan, and after noon I took him and the kapitan and the latter's servant to Roworeke. They had to work on taxation in the afternoon, so I decided to start in tomorrow morning. Roworeke, as usual, is always troublesome. The jeep was overcrowded with many riders. I took them out, and came back with a load.

482 Incidental notes on Flores: We saw the use of a tumpline in Sikka. This is true also for Nageh and Ngada. They use this for carrying loads especially in Sikka and also for betel ingredients in Ngada. They use small plaited bags.

302 Girls in Ngada and Nageh have half-shaved tonsures. This is not true of all, but certainly of many of the girls. There are variations in style, including topknots. I note the latter on boys too.

721 A Ngada man denied head-hunting at any time
346 and said that there is no head under the new
231 ndaru, but rather a red dog, a pig, and a cock, all buried alive. But ENI says that there was
[554] head-hunting and that Ngada heroes had goatskin bands under their knees formerly.

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624 like the marinyo of Ambon. I asked what the
465 secretary got, and he said cigarette money only. The pay is evidently very little.

583 Correction: Although he says there is no
614 case here now, he has found out that if the
611 bride price is not paid, the children are of
784 the suku of the mother. And the bride price must be paid at marriage. There is no post-marriage payment in order to get the children back. Thus there is real ambil anak here. The man remains a member of his own sib, and the wife a member of hers. Thus she assumes the "married woman" totem taboos of her own sib, not those of her husband's sib, as is the more usual thing.

346 I asked about the rumah berhala of Wolotec.
778 This group has a real house, and in it there
614 are four ana deo, two in bad repair. There is one for each of the four suku. There are no other suku in the kampong. There are also plenty of belongings in the house. It is rather large, about twelve meters on a side. There are baskets and other objects therein. This old kampong is only one kilometer off the road in the hills at kilometer 17. I may go there one day. The four suku are Mbonggi (the kepala kampong is from this), Djo'bi, Soa, and
[769] Woro. The oldest suku is Mbonggi. There is also a grave-bone shrine here, of the suku Djo'bi.

791 The folk here are now mostly Catholic, but
769 they do have an annual ancestor rite, and the Catholics attend too. The kampong Ratebedi, far off in the hills, has fewer Catholics, as is the case with the far off Bu'ube'i. The distant ones remain pagan longer.

● 872 Fifty years ago there was no school. It came
178 in 1921. No one went to school before this.
212 They were totally illiterate (this shows how
000 recently the schools came in here). They were

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791 178 all pagans then,[1] and all parents of the present adults of about thirty or older were pagan. My assistant's father was.

872 [197] The lower school here consists of three grades. It is a mission school although the government evidently makes a contribution to it. In Ndona (seven kilometers by road, four kilometers across the hills, and the children walk there) there are eight grades. Until the present there is only one from here who has gone as far as class seven, and ten in class six. The school in Ndona is the highest level school around here (and perhaps in all Flores) except for the seminary. The eighth grade qualifies one for the job of guru.

There are two children here who go to school in Ende where there is a connecting or intermediate school and a middle school, I think.

[771] There are few Mohammedans here, and no Koran school. They must go to Ende for this.

871 185 178 Everyone here is very much in favor of education. Formerly, there was a bit of trouble with the oldsters who saw no sense (and I suspect did not like the mission tie-up) in such things. But now everyone wants his children to go to school. They are anxious to have both their girls and boys go to school, although they are perhaps a bit more interested in education for their boys. If a girl is clever, however, they want her to advance too.

888 212 The children do show a bit of a superiority feeling toward the illiterate oldsters, but there is almost always a great show of respect. And the illiterate old folk are not ashamed. They are only farmers, anyway, they say.

798 872 178 When Catholicism came in first, there was much trouble, and the elders scolded hard. After the school came in, in 1921, there was no more trouble. They say and insist that the pagan elders make no trouble at all for the Catholic children

[1] [i.e., fifty years ago.--Analyst]